The Bombay Guardian.

A WEEKLY NEWSPAPER CIRCULATING THROUGHOUT INDIA.

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RS. 6 PER ANNUM IN ADVANCE
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WEEKLY REVIEW.

—THE inhabitants of the United States of America will soon be one of the most polyglot races on the face of the earth. The immigrants through New York alone, for last year were as follows :—

German	77,811
Irish	44,222
Italian	43,683
English	38,090
Swedish	36,808
Russian	32,987
Austrian	21,571
Norwegian	13,841
Hungarian	12,545
Scotch	10,582
Danish...	7,434
Swiss	7,032
French...	5,002
Dutch	4,386
Polish	3,796
Flemish	2,064
Welsh	1,250

In the course of one or two generations all these people entirely lose their nationality, and marrying and intermarrying, become "Americans." A very large proportion of these immigrants, come from lands where there is little, if any, Gospel preaching. When they get to the United States, however, they are very soon under different and better influences.

—A VOLUME might be written of the marvellous way in which the most valued hymns have become the property of the Church of Christ. The following is from the "Answers to Queries" column of the London *Echo*—

The child's hymn, "I think when I read that sweet story of old," was written on the back of an envelope in a stage-coach in 1841, for the children of our village school. My father heard them sing it of their own accord one Sunday afternoon, asked for a copy, and sent it without my knowledge to the *Sunday School Teachers' Magazine*, or it would not have appeared in print. My name was then Thompson. In 1843 I married Rev. S. Luke, and have been a widow twenty years. I have been fairly successful as an author, but nothing has yielded me so much pleasure as that hymn. Slight as are its pretensions to poetry, it has found its way into almost every child's hymn-book, has been translated by missionaries, and little children have died with it on their lips. Now in my seventy-sixth year I thank God for that brief inspiration in my early days.—J. LUKE, Brading.

—AN idea worth imitating in India is being carried out in China by Mr. Montagu Beauchamp of the China Inland Mission. He says,—"Apart from preaching and bookselling, engaged in daily and all day long on this journey, we had a new war machine in the shape of 'paste-pot' and tracts. This I committed to my Ho-nan servant, and it is work he delights in and does well. Often I saw a knot of two or more men reading the tracts pasted on conspicuous places, where a set of some five or six remain as a permanent witness."

—LAST week we gave some account of the introduction of a Sunday edition of the *New York Herald* into London, and the indignant protests called forth thereby. Mr. Wallace J. Gladwin writes—"The Sunday Newspaper question is causing much trouble in America. There is a powerful clique who are determined to overthrow the Christian Sabbath and to dethrone Him who is honoured by its observance. Their Sunday issues of newspapers are pushed with extraordinary vigour. With troops of news-boys, vans and even extra railway trains, they force their Sunday wares upon the market, in defiance alike of the laws of God and the wishes of the great majority of the good people of the land. There is a strong outcry against this wholesale effort to rob Christian civilization of its day of rest. The Christian press is unanimous in speaking against this growing evil. Hence is with especial surprise and sorrow that I observe an American Methodist paper advertising these Sunday newspapers. The *South Western Christian Advocate*, published by Phillips and Hunt, has two glaring advertisements of Sunday newspapers. The Sunday editions are emphasized as 'giving the latest events in the world-mind of fashion and society,' and 'covering every current topic of interest.' I need not say that the *Advocate* is going directly contrary to the teachings and usages of the Church it represents in this dangerous innovation. Such godless advertisements pay well, but such 'gold and silver is cankered,' and the Church of Christ should let it entirely alone."

—MR. GLADWIN continues—"It is quite possible that the advertisements mentioned above were smuggled into the *Advocate* by some advertising agency. Thus it is that advertisements of liquor, lotteries, theatres, quack medicines, &c. often appear in our Christian newspapers. There is blame somewhere. It will not do to print saving truth on several pages and leave large loop-holes in the last pages for Satan's lies to creep in. Let us help each other. It is a marked kindness to inform editors and publishers of what is wrong in their advertising columns."

—THE following is the kind of language which is being used about the new Sunday issue of the London edition of the *New York Herald*. It is from the pen of Dr. Parker of the City Temple, London :—

The wildest atheism has broken upon England, wilder far than if it had been nominal, open-mouthed, and blatant in vulgarity. A newspaper boasts that it is to be published seven days every week. Any man who works seven days a week is an enemy to himself and an enemy to his country, and an enemy to the world. The first Napoleon said that no man could long work seven days a week. I protest against a horse being worked all the week long. It is cruelty that calls for punishment. How much more do I protest against a man being enslaved seven days a week! It is not great business energy, it is intolerable disregard of the very elements of civilization. The body needs a day of rest. Health must have a Sabbath, Commerce is the better for leaving its desk one day in seven.

—IT is instructive to read in the *New York Observer* what was the origin of the pestilential American Sunday newspaper. In an article in that paper a writer lately said :—

The *New York Herald* was the first Sunday paper, and it was not till the Civil War caused an eagerness for news, which broke through all restraints, that the other papers, hitherto deferential to the sentiment of Christian people, published Sunday editions. The war did more than any and all influences in the city and the land to break down Sabbath keeping. People became familiar with the movement of armies, the forwarding of supplies, the conduct of army and naval and executive business upon the Sabbath; Christian people modified their views and habits of Sabbath keeping, and in spite of the efforts of the pulpit and the Sabbath Committee, and the protests of pious Sabbath-keeping individuals and societies, the anti-Sabbatarians have made inroads upon the day of rest.

War is an unutterable curse, far beyond the limits of the battle-field.

—THE Editor of the Bombay *Students' Friend* writing of the Indian Copyright Act says—

A premium is inadvertently given to dishonest persons like the publisher of this book, by flaws in the Copyright Act, which requires the injured party to establish his claim by proceeding against the aggressor in the High Court, which as all are aware is a very costly matter, and deters many honest people of moderate means from having recourse to law; for there is no guarantee that they will get from the opposite party even the costs, laying aside the damages, since the other side may immediately file a schedule in the insolvent debtor's court, and thus doubly ruin the plaintiff. Secondly, the guilty party and those who abet him cannot be criminally prosecuted, even after the charge has been brought home to them, for he who steals the fruit of another man's mental labour is a thief in no less a degree than he who steals his material property; the same reasoning applies to him who abets him in the work.

There is no reason why Copyright business should not be settled in the much cheaper Small Causes Courts. The evidence in the majority of such cases is not difficult to decide upon. As the law stands at present, there is no redress, in most cases, for poor authors. The suggestion about criminal prosecution is a good one, in all cases where a fraudulent intent can be clearly proved.

—THE need of the Anglo-Indian Evangelization Society's efforts is shown in the effusion of a simple-minded Native writing thus to the *Central Indian News*—

The preachers in the street tell us all men are brothers, but the *sahibs* show that they have no brotherly feeling; they are proud, haughty and overbearing to us. The preachers say we must love all men, the *sahibs* kick us out of the way when we happen to come in their path; the preachers warn us against mowra and strong waters, but the *sahibs* guzzle brandy pawnee and whisky in all directions. Whom are we to believe, the *padri* or the results of the *padri's* teaching as seen in the *sahibs*?

—It is encouraging to read of the following experience of a missionary who believes in the *whole* of the promise in Acts xvi. 31. "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." It is taken from a recent number of *Makhzan-i-Masihi* :—

One of the most successful and experienced missionaries in India writes that every effort should be made to push work on family lines. Whenever a man is baptized, make a systematic effort through him and others to get the whole family connection. One preacher has brought into the Church nearly fifty of his relatives, great and small, during the past 15 years. Another preacher has worked among his own relatives and friends and as a result 15 families are now ready to be baptized. No wonder with these facts before him, the missionary concludes, "This working of the matter on family lines is a tremendous power."

—Although implored to the contrary by the Bishop of Limerick and other high officials in the Romanist Church in Ireland, five hundred Irish families lately left Queenstown for Buenos Ayres in South America. The chief reason that the Bishop of Cashel gives against these five hundred families leaving "holy" Ireland is the fact that in 1875, the populace of Buenos Ayres, exasperated by the intrigues of the Jesuits against the liberty of the State, levelled to the ground the Jesuit Church of St. Ignatius and the Jesuit college of St. Salvador. Buenos Ayres is the capital of the Argentine Republic, the Government of which has lately shipped the Papal Nuncio and the Romanist Archbishop, back to Rome, for intriguing for the removal of forty young United States lady teachers from the Government schools, and attempting to place Jesuits in their stead. This is the reason why the Bishop of Cashel "solemnly conjures" the Irish "as they value their happiness hereafter, never to set foot in the Argentine Republic." He knows well enough that, whilst they are in Ireland, they can probably be kept securely under the heel of their priests, but once removed to the Argentine Republic, the matter is very doubtful.

—The Editor of the Boston *Christian* says: "Christians sometimes try to defend the Word of God. It seems like half-a-dozen poodle dogs trying to defend a lion in his cage. The best thing we can do is to slip the bars and let the lion out, and he will defend himself. And the best thing for us to do is to bring out the Word of God, and let the 'Sword of the Spirit' prove its own power as it pierces 'even to the dividing asunder of soul and spirit.'"

—The *Voice* (New York) is the chief Prohibition paper in the world, with a weekly circulation of half-a-million copies. A most astounding piece of political fraud was lately discovered at its office. One of the clerks sold 50,000 names and addresses of its subscribers to some Republican rascals. By means of these lists 50,000 Prohibitionists were plied for three weeks before election with campaign documents which had every appearance of being mailed from the *Voice* office. These documents were carefully prepared with a view to dissatisfy the reader with the prohibition leaders. The *Christian Cynosure* says, "But the worst, most disheartening part of this whole sickening story is the fact that the New York *Tribune* and other Republican organs make a joke of it, or applaud it as a smart piece of political work. Nothing so reveals the demoralized, debauched condition of politics as this commendation of crime."

—One more lady-mayor has been added to the list of women chief-magistrates in the United States. The town of Oskaloosa, Kansas, lately elected six women to high municipal positions, one as mayor and the other five making up her Town Council. They have managed the financial business splendidly, saving the town a considerable amount of money. The police departments have been thoroughly controlled, and all laws concerning general morality vigorously enforced. In addition a number of local improvements have been made. The laws closing all places for business or refreshment on Sundays have, it is stated, been strictly carried out.

—Mr. Spurgeon caustically says that Church-bazaars and "Fancy-fairs" under the "distinguished patronage" of unconverted and sometimes notorious characters, are held in obedience to the non-divine principle of being made all things to all men, if by any means we can save a sum! A writer in the London *Baptist*, answers a man who, in pleading for Church-theatricals, says that all worldly amusement ought to be carried on "under the shadow of the cross," by saying that there *was* a time once when "worldly amusements" were being carried on "under the shadow of the cross," and that was when the soldiers who crucified Christ were gambling away His garments.

—Dr. Pentecost remembers his joy as a child, when he first began whole lines of joined words in his copy-book. The top line (the copy), was written by the schoolmaster, who wrote like copperplate. The second line was written by the boy Pentecost. It was not bad—for him. But the third line was a copy of the second, and the fourth of the third, until, when he reached the bottom, he found that the last line was about as bad as it could be, and totally different from the copy. This is a picture of ecclesiasticism. The disciples copied Christ, and made a tolerably good copy, but the "Fathers" copied the disciples, and priests copied the "Fathers," until we have the abominations of the Greek and Roman Churches, and the corruptions of Ritualism, as far away from Christ as it is possible for men to be. Our duty is to look straight to Christ, our pattern, and not to any copy of Him.

—It takes a sturdy, strong Christianity to uphold the claims of God and the authority of His Word, in these days. Dr. Ryle, the Bishop of Liverpool is no exception to this rule. He has been called Zwinglian, Calvinist, Puritan, Dissenter, Ignorant, Unlearned, Party-Spirited, and a great many other things. His advice to others in a like position is,

Take it quietly. Abusive language is the favourite weapon of many people when they run short of arguments. Is it not written "Blessed are ye when men shall revile"? Be ready also to bear hard treatment. You may find yourself sometimes snubbed, boycotted, threatened, scolded, treated as black sheep and passed over as unworthy of official honours and promotion. Never mind. It matters nothing to miss the praise of men if you have the praise of God. Remember that "He who is higher than the highest regardeth, and there be higher than they," (Eccles. v. 8).

This is the experience of some of Christ's faithful ones in the Church of England in India at the present moment. Let them be steadfast. They are on the winning side.

—"The horrors of an armed peace" are well exemplified in Italy where the mortgages on Italian land amount to eight hundred million pounds, or more than the vast National Debt of Great Britain. The total estimated value of the property on which these mortgages are effected only exceeds that amount by 160 million pounds, so that the country is mortgaged "up to the hilt," whilst the rate of interest on the debt is about 8 per cent.! Hence it is no wonder that misery, vice, and murder abound in Italy. But the chief cause of all this woe is the madness of yielding to naval and military ambition and panic-mongering folly.

—The Church Missionary Society has 247 missionaries, pastors, and teachers in South and Mid-China, and 2551 in India, Persia and the Mauritius. These numbers include Natives as well as European helpers. The total number throughout the world is 4,042.

—The *Christian Standard* has a pleasant little story of Vanderbilt, the American railway millionaire, and his father, which is of interest for the lesson it conveys. The son was 32 years old, and himself a father. They were together on board the steam-yacht Northern Star, on their way to St. Petersburg. William, who was a habitual smoker, was puffing his favorite cigar. "Bill," said the Commodore, "I wish you'd give up that smoking habit of yours. I'll give you 10,000 dollars if you will." "You needn't give me anything," was the son's answer, as he flung the cigar overboard. "Your wish is sufficient." He never smoked afterward.

—The *Christian Commonwealth* says under the title "An Iniquitous Traffic"—"It is difficult to decide whether the revenue received by the Indian Government from the drink traffic, or from the opium traffic, is more to be condemned. Either is bad enough, and the two, when taken together, cannot be condemned too strongly. But even here in London this iniquitous use of the drug is carried on, as is evident from the account which we printed in our issue of a fortnight ago. The evil is certainly apparent enough, but what is to be done to remedy it? We are gratified to learn that the Rev. Mark Guy Pearse is seriously considering the question as to his duty in the matter, and there is some probability he may be willing to devote his time to bringing the iniquitous opium traffic before the public in its true light. Mr. Pearse can ill be spared from the work he is now doing, but after all it may be that he could do even a greater work for God and humanity if he were to devote himself exclusively to the destruction of the opium traffic.

—The Free Church deputation, Professor Lindsay and the Rev. J. Fairley Daly, were present at the Bombay Missionary Conference on Monday evening last.

O blessed life—the heart at rest
When all without tumultuous seems,
That trusts a higher Will and deems
That higher Will, not mine, the best.

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THE BIBLE IN BENGAL.

George Muller on the Bible.

The total circulation of the Bible in 1888, by the Calcutta Auxiliary of the Bible Society, was 102,770 copies and portions, an increase of 18,990 on the preceding year. This is satisfactory and encouraging progress. Forty-three colporteurs were employed under the Society's auspices amongst the various missions of Bengal, in addition to five Bible-women.

At the Annual Meeting held at Calcutta on the 21st ult, the venerable and revered George Muller, of Bristol, England, gave an address in which he said that as a young man his library shelves were filled with Greek and Latin, French and German classics, but they contained no Bible. Then by God's mercy a great change came over his life, he began to love and to study the Word of God, and for 63 years he had been a lover of this book. As to methods of reading, for the first three and a half years it had been with him much after the manner of a lottery, opening the book any where, and reading anything. Then he had begun to read

STEADILY AND SYSTEMATICALLY,

the Old Testament and the New at alternate readings, until the book was finished. So he had done for sixty years, and he had read the whole book through more than a hundred times. In the course of last year he had been four times through the whole Bible. It was a question which everyone should solemnly ask of himself "*Do I love this book supremely?*" for himself he could say that he did, and the reading was ever a new and more wonderful delight. We should in study, comparison, and meditation learn to love God's Word. Such a treatment of the book would result in our

SOLID AND INCREASING HAPPINESS.

"I" said Mr. Muller "am 84 years old, but I am happy to-day, and happier than I ever was before."

Next in importance to our rightly using the book ourselves, was the matter of circulating it among others. We should first remember what God has done for us, then ask what have we done, or given, or what have we denied ourselves for Him and for His cause. The speaker than gave some remarkable facts in connection with his own life work. Many years ago, he met these questions for himself. He was poor, he had

NO PROPERTY AND NO SALARY.

But living in faith, he received what came and gave what he could, sometimes five or ten pounds. Feeling how little this was, he went to the rich Father in Heaven and sought means to carry on this work. The first thing he was able to accomplish was to send off a cask of Bibles for British soldiers in India, in 1835. Year by year the work grew, until in 55 years he had distributed 234,800 Bibles, 1,150,300 New Testaments, and hundreds of thousands of portions of the Word—and to enable him to carry on this work he had received, solely in answer to prayer, £34,900 or 5 lakhs of Rupees. That

A POOR MAN

should be able to obtain all this, was a fact calculated to encourage all those whose means are small but whose desires are great.

Mr. Muller told how that when Italy was opened to the Gospel he had shipped Bibles there, and had presently sent them into Rome itself. Then in 1868, taking advantage of a season of liberty, he had sent it into Spain. He was now circulating it all over the world, and at home in England he was sending forth numbers of colporteurs with Bible-carts in rural districts.

THE SCOTCH DEPUTATION AT THE MADRAS CHRISTIAN COLLEGE.

Dr. Lindsay and the Rev. J. Fairley Daly, the deputation of the Free Church of Scotland, visited the Madras Christian College on the 21st ult. Both of them gave addresses of considerable length to the assembled students. Professor Lindsay, in the course of his remarks, said that the Madras Christian College was intended for Missionary purposes. The deputation would have been glad to have seen, not merely a few, but all its students, Christian men. Mr. Daly told the well-known anecdote of a very learned man crossing a river in a ferry-boat, who on the way over asked the boatman whether he knew Geology, to which the boatman replied in the negative. "Poor man!" said the Professor, "you have lost a quarter of your life." A little further on the Professor asked the ferryman if he knew anything of Biology, and received the same answer, to which he replied, "Poor man, you have lost half your life!" The same question about Astronomy resulted in the same answer, and the Professor pityingly said, "Poor ignorant man, three-quarters of your life is lost!" Just after, a sudden squall upset the boat, and the ferryman called out to the drowning Professor, "I say, Mister, do you know anything about Swimology?" In reply, he feebly gasped, "No!" "Poor man, then your whole life is lost," said the ferryman. Mr. Daly used this anecdote to enforce the unutterably important fact that though the Madras Christian College students should gain the whole world in the way of secular learning and lose their own souls, it would be of no profit unto them.

BOMBAY SUNDAY SCHOOL UNION.

At a Meeting of the Bombay Missionary Conference held at the residence of the Rev. John Forgan last Monday evening, the Rev. A. B. Wann on behalf of the committee on Sabbath School Union in Bombay, presented a Report which the Conference Secretary was instructed to preserve.

On the motion of Rev. H. C. Squires, seconded by Dr. Mackichan, the following resolution was agreed to:—

"The Bombay Missionary Conference Committee have heard with much interest the Report submitted to them by the committee appointed to consider the question of starting a 'Bombay Sunday School Union.' They congratulate those interested in the work in the prospect of the speedy formation of an organization designed to carry on and develope this important Christian agency, and they desire to express their approbation generally of the proposals made by the committee for the promotion and working of such a Union.

"With regard to the constitution for Executive Committee, they are of opinion that it should be a representative committee, consisting of, at least, twelve members. They are also of opinion that half its members should be elected by the members of the Union, and that on the names of such elected members being submitted to the conference, the conference should proceed to appoint the other half; and that the committee so constituted should elect from its own members a President, a Secretary, and a Treasurer. "On this the first formation of the Committee, the conference think it would expedite matters if the members to be nominated by the conference were at once appointed. The following gentlemen are therefore, named for this purpose, viz:—Mr. George Manson, Mr. Sumant Vishnu, Rev. J. M. Macdonald, Mr. J. F. Darling, Mr. A. Stuart and Mr. M. T. Carroll."

Mr. M. T. Carroll, the Secretary of the new Bombay Sunday School Union, writes—"It is proposed to hold a business meeting shortly, (1) to report work already done; (2) to arrange the Constitution; and (3) to decide upon a practical plan of operations for the year."

DEBATE ON THE SUNDAY QUESTION IN CALCUTTA.

Extraordinary Views of one of the Viceroy's Council.

At the Calcutta Conference of the Church of England, presided over by the Bishop of Calcutta, the Rev. S. B. Taylor supported "the pleasurable use of bodily strength and dexterity on the Lord's Day," and advocated the use of lawn-tennis on that day, provided the players duly attended "Holy Communion." He was followed by a person named Parsons who warmly applauded the Ritualistic Archdeacon Denison, who promised his choir-boys a game of cricket on every Sunday that they duly attended "matins" (early morning service). The Rev. W. Ball strongly protested, stating that the Sabbath was made for man, and deprecated any breach of it as a day of rest in the name of amusement. He said that in spite of Lord Dufferin's expressed opinion to the contrary he was sure that there was no need of Sunday labour on Government buildings in this country. The missionaries in all their building operations did without it, and so ought the Government. He wanted to know whether any one in India had yet been brought to Christ by Sunday lawn-tennis? This cutting question brought to his feet Sir Charles Elliott (who is a member of the Viceroy's Council). He did not know of anyone "being brought to Christ by lawn-tennis," but he thought that some missionaries did a great deal of harm to "Christianity" by drawing the lines too tight on these matters. He said (to his shame be it spoken) that lawn-tennis on Sunday was quite right, if the parties went to Church. The Rev. A. Clifford pointed out that it was the people of fashion and not the people of business, who broke the Sabbath in Calcutta. The Rev. W. F. Thompson said he thought that something better might be found to employ men's energies on Sundays than lawn-tennis.

ANOTHER VOICE ON THE SUNDAY QUESTION.

The *India Methodist Times* speaks out strongly against the remarks made by Sir Charles Elliott and others at the late Calcutta Diocesan Synod, in favour of Sunday lawn-tennis. The Editor says, "It is simply impossible to exaggerate the importance of this subject to the infant Churches of this land. If we are to have a healthy, vigorous, pure Christianity in India, the Continent of Europe must not be our model as regards the observance of the Lord's Day. We have no hesitation in affirming that piety cannot flourish where the Sabbath is disregarded and desecrated. We have never heard of a Sabbath breaker who was renowned for godliness; nor of a devout Christian who found the hours of Sunday irksome.

"A great deal has been made in the recent discussion of this subject of the fact that we are not Jews, and therefore have nothing to do with the Jewish Sabbath. To this we reply that the Sabbath that we advocate is much older than the Jew: it is coeval with the creation of man. It is the Sabbath vindicated and perpetuated by our Lord when He declared "The Sabbath was made for man, not man for the Sabbath." It was made for man—not for the Jew only—and will be obligatory as long as man lives upon the earth. Man has been so

created and endowed that he *needs* this Rest Day. The highest medical science teaches that the body of man requires perfect cessation from work one day in seven, and the soul requires this rest as much as the body. When God sanctified the sabbath and appointed that in it no work should be done, in His infinite wisdom, He made provision for man's highest welfare. It is God's gift to our race, to each individual member of that race, and no one dare deprive another of his inalienable right. Our Lord by precept and example lifted the observance of the Day out of those narrow ruts into which the Pharisees had run it, and restored it to its pristine beauty. *For Man* the Sabbath was made, as his minister not his master, for his help and comfort, not his terror and menace. The command is holy, just and good, and in keeping of it there is great reward.

"Who can estimate the Missionary value of a right observance of the Lord's Day in such a country as India! If everyone who names the name of Christ remembered the Day to keep it holy what a far reaching and practical sermon would be preached every week! What a spirit of enquiry it would create in the minds of an intelligent and observant people! Every Sabbath sun proclaims to all peoples, tribes and tongues the glad news "He is risen." On this day Christ rose from the dead, and rested from His work of redemption. We commemorate this blessed fact on the first day of every week, and our observance of the day arrests attention, stimulates enquiry, and challenges investigation. We will not surrender our Sabbath to the spirit of our times. We prefer this river of God to the arid sands of Rationalism, or to the muddy waters of Romanism. It beautifies and blesses wherever it comes. Without it, this world would speedily become a waste, howling wilderness. "This is the day the Lord hath made, we will rejoice and be glad in it."

"This indicates the spirit in which we should observe the day. The New Testament does not burden us with a series of petty rules and regulations for our guidance; it enunciates great principles, which apply to every part of man's daily life, and expects every believer to bring his conduct into harmony with those principles. The day is *hallowed* and may not be secularized by business, or barter, or pleasure. It is the Lord's Day and may not be appropriated to our own thoughts or in seeking our own interests. Six days have been given to us in which we may work, the seventh is for worship, and we cannot rob God with impunity. "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."

PROFESSOR HUXLEY ON THE APOSTLES PAUL AND JAMES.

Professor Huxley is good as a biologist (sometimes), bnt does not make much of a theologist. He has lately been saying that the teachings of Paul in his epistles and of James in his, are quite irreconcilable. He alludes, of course, to the fact that Paul so distinctly teaches that a man is justified by faith, and not by the works of the law, whilst James with equal plainness, says "Ye see then how that by works a man is justified, and not by faith only-"

To the eye of faith, to the spiritual understanding of one who has been born again, these two statements are neither irreconcilable nor contradictory. James explains himself with perfect clearness. He says that just as the body without the Spirit is dead, so is faith without works. A living body thinks and acts and works. The life within it cannot be still. Even when the body is in a comatose, senseless state, if it is alive, the life within it is causing the heart to beat, though feebly. But a dead body neither thinks nor acts nor works. Exactly so with a living and a dead faith. A living faith acts and works and thinks for God. A dead faith does neither. It is by a *living* faith that we are justified. Paul teaches that, and James emphasizes his teaching.

News of the Week.

General.

—It is expected that the great bridge over the Indus at Sukkur will be opened on March 27th and that Lord Reay will preside at the ceremony.

—The Government of India has sanctioned an arrangement under which, in the case of the arrival of the mail steamer after midnight on Sundays, a special train will leave Bombay at 11 a. m. on Mondays and run through to Howrah. It will travel at the same rate of speed as the Foreign Express, and the same rates will be paid to the Railway Companies for it. It will reach Calcutta at 6 a. m. on Wednesday. It is in contemplation to accelerate the running of the ordinary daily mail train between Calcutta and Bombay, so as to permit of an earlier arrival at and a later departure from Bombay.

—Mr. Spencer has not been so successful in Calcutta in making his balloon ascent and parachute descent as he was in Bombay. According to a telegram received in Bombay, he was to have made an ascent on Saturday, and a large crowd, including the Viceroy, went to witness the occurrence; but at the last moment the aspiring aeronaut was unable to make his journey into the air, owing to an insufficient supply of gas. It is said that he intends suing the Gas Company for Rs. 50,000 "for injury to his reputation as an aëronaut."

—The express mail train which left Calcutta last week carried fifteen hundred letters and papers and seven first class and four second class passengers.

—The Jhansi-Gwalior section of the Indian Midland Railway was opened for public traffic on the 1st instant.

—Although there was a decrease of upwards of 40,000 bighas in the area of Opium cultivated last year, yet the produce showed an increase of 10,600 maunds at Patna, and 4,856 maunds at Benares.

—The trial of Dr. King, Bishop of Lincoln, for ritualistic practices, which was initiated by the Church of England Association, commenced on February 12th, at Lambeth Palace. The hearing of the arguments was adjourned to the 12th instant.

—The total number of telegraphic messages in India rose from six millions in 1880-81 to sixteen millions last year; the total number of press telegrams, inland and foreign, was about 18,000.

—The Government of India has been reconsidering the question of treatment of lepers, and has come to the conclusion that though stringent isolation is impracticable, means may yet be devised whereby the evil of vagrant and pauper lepers may be reduced. Government will probably, soon take legislative power for this purpose.

—Bengal coal has recently experienced a remarkable development at the expense of English coal The mines at Asansol, Sitarampur, Barakea, and Karmatar now supply a demand in Madras and Bombay in competition with coal from England. The Burmah State Railway is also using large quantities of Bengal coal for locomotive purposes. The natural result of this process shows itself in a steady decline of the imports of English.

—The World's Woman's Christian Temperance Union has appointed Mrs. Josephine R. Nichols, of Indianapolis, Indiana, U. S. A., Superintendent of Temperance Work in World's and National Expositions. The White Ribbon Pavilion, arranged by her at the New Orleans Exposition, did an incalculably excellent work in acquainting the people of all sections with the modern methods of temperance reform. Mrs. Nichols will now, in the Paris Exposition, repeat this work of making the temperance reform speak winsomely to the people of all nations. A directory of friends of temperance will be kept at the Pavilion in the Paris Exposition; it will be the rendezvous of temperance people from all countries; the World's Petition will be there offered for signatures, and a vast amount of varied and useful information gained by all who go there.

—A friend of the Young Women's Christian Association has offered £25 for the best essays by members of the Association on the subject, "What is Protestant Christianity?"

The Report of the Crawford Commission was despatched by the Government of Bombay to the Secretary of State with the observations thereon of the Governor in Council by the Mail of March 1st. Mr. Justice Wilson, the President of the Crawford Commission, proceeded to England by yesterday's steamship.

—In the island of Réunion there is a plant known as the wild orange, which produces a fruit, green at first, afterwards bluish, and verging into purple as it ripens. This has been tested and found to make a beverage in every way equal to coffee, and at a much lower price. The product is called "Mussaenda," and can be used alone, or mixed with pure coffee. It is announced that about 24,000 acres of this plant are now being cultivated. It is most likely, however, that chicory, more than coffee, will suffer from the introduction of "Mussaenda."

—It is expected that early in May the electrical locomotives on the Metropolitan Railway will be at work; and that if a general adoption of this species of locomotive is found practicable, travelling on the underground railway will be shorn of some of its present discomforts. The experiments which have been made with the electrical locomotive have been highly satisfactory to the railway authorities.

—The circuitous alignment of the Bengal Nagpur line is a serious objection to that line, and efforts are being made for further reducing the distance between Calcutta and Bombay. Mr. Horace Bell is engaged on a survey for finding the shortest line between Tarkessur and Purulia on the Bengal Nagpur Railway.

—The Queen of Madagascar has presented Mrs. Mary Clement Leavitt with one hundred dollars as an expression of her interest in the total abstinence work.

—A large number of young ladies of high social rank are trying to have the Sunday morning delivery of parcels in Paris stopped.

—Vesuvius is in a state of active disturbance. A severe shock of earthquake has recently been felt at Naples and in the localities around the base of the volcano.

—A terrible accident occurred at a colliery village near Bolton, England, during a recent fierce gale. The gable end of a factory fell upon two cottages adjoining. These buildings were in a moment a heap of ruins, and the inmates buried, six being killed.

—Russian authorities have decided to allow ladies to become doctors, with the stipulation that they must only attend on children, and adults of their own sex.

—The population of Switzerland has, the recent census shows, increased by more than 100,000 since the census of 1880.

—General Harrison is said to be shortest in stature of any man ever called to the American Presidential Chair.

—The *Rock* says: "We regret that we misapprehended the scope of the Proclamation about the Queen's Drawing-room. Unfortunately, the permission for high-necked dresses is limited to invalids and elderly ladies, and may be revoked even for them in May. It is a great pity. The avidity with which men of all schools and parties seized upon the interpretation of the new sumptuary order which favoured health and modesty evinces an almost unanimous accord on the advisability of a change. Mrs. Harrison, the wife of the new American President, is said to be setting herself vigorously against the fashionable fancy for low dresses, and we wish they were tabooed on this side of the water."

—A curious memorial has been subscribed for by the clergy of the diocese of Kharkoff to celebrate the escape of the Czar and the imperial family during the recent railway accident in South Russia. The memorial consists of a massive silver clock, placed in position in

Kharkoff with its dial facing towards the spot where the accident took place. This clock strikes only once in twenty-four hours. Every day at the exact hour that the accident occurred its silver bell strikes for five minutes.

—An Indian contemporary says: Probably one of the tersest administration reports on record is that of last year for the Native State of Raghugarh (Central India). We may quote the report bodily: it is so very short, and absolutely without official affectation. It runs as follow:—"The Rajah is a very old man, and the State is badly managed. It is swarming with thieves. The honest cultivators are oppressed by the favourites and dependents of the Rajah."

—The Governments of fourteen nations have accepted the invitation to join in the International Maritime Conference which is to meet at Washington next autumn, including those of Denmark, France, Germany, the United Kingdom, Italy, the Netherlands, Spain, and Sweden, and Norway.

—The P. & O. S. N. Company's s. s. *Oriental*, with the outward English mails of the 22nd ultimo, left Aden for Bombay at 6 o'clock on Monday evening and may be expected to arrive in Bombay about noon to-day.

—At Strassburg an old German newspaper of the year 1609 has been found; it is therefore the oldest German paper known. The oldest paper of Berlin bears date 1684, and is called *Der Postillion*.

—In Bukovina, where the winter is exceptionally severe, a pack of famished wolves the other day attacked the mail on the high road near Sojanastampi. The driver and his horses were devoured by the beasts.

—The "Golden Gang" case was resumed at Bhusawal on Thursday. The case against Spinks and Stirling was concluded. Mrs. Lack narrated the conversation between the latter and Neill, in which Neill was advised to leave Bombay, and not let "the cat out of the bag." The case in which Spinks and Miles are accused of stealings Dr. Hume's property was commenced, but postponed until the 16th instant for that gentleman's attendance.

—During February 2,023 tons of ore were stamped at the Mysore Mine, which produced 2,933 ounces of gold, an average rate of one ounce nine dwts. per ton. The concentrated tailings yielded 105 ounces of gold, or a total yield of 3,038 ounces, worth about Rs. 12,000. Ooregum crushed 482 tons for 927 ounces of gold. Nundydroog crushed 280 tons for 394 ounces.

—The total number of deaths registered in Bombay during the week ending Tuesday, 5th March, 1889, was 427, being 30 less than the preceding week and 48 more than the week ending the 28th Feb., 1888; 5 less than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 17; Brahmins, 8; Lingayet, none; Bhattias, 2; Hindoos of other castes, 202; Hindoo outcastes, 47; Mussulmans, 169; Parsees, 22; Jews, none; Native Christians, 16; Eurasians, 1; Europeans, 3; while the rate of mortality per 1,000 of the population was 23-47. There were 108 deaths from remittent fever, being 3 less than the last week and 36 more than the corresponding week of last year. There were 3 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 8. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 80, 13, and 5 last week, against 89, 18, and 10, respectively, in the corresponding week in the last year. During the week 306 births were reported in the different districts.

—The emigrants from Dr. Barnardo's homes who have gone out to Canada during 1888 number 484. The total number sent out now amounts to 3,773, and of this number only 1½ per cent. have failed.

—The exchange market is again lower. Bank Demand ready is quoted to-day at 1s. 4½d. Forward prices are much lower.

Missionary and Church Intelligence.

—The *Kaukab-i-Hind* states that the Panahpur Christian *mela* will take place March 1—4. It is hoped that great good may be done. A family of Brahmins, six in number, has recently accepted Christ; these are relatives of Baldeo Pershad who beat the Christian brethren in the Math *mela* two years ago. The Kingdom is coming!

—The Sitapur Christian *mela* will begin at 8 a. m. March 8th, and continue three days, Friday, Saturday, and Sunday. The *mela* is intended especially for Sitapur, Kheri and Hurdui Districts, but Mr. Lawson extends a a cordial invitation to all Christian workers. Let those who cannot attend pray that it may be a time of great blessing.

—Rev. Dr. Butcher of Bijnour reports 109 baptisms since November 1st.

—Miss Ada Leigh, of the Homes for Englishwomen in Paris, was married to the Bishop of Ontario on Feb. 20. In *Echoes from Paris* for February, Miss Leigh gives a sketch of the origin and present position of her work. She says:—"By my marriage with one whose life and first recollections were years ago linked with our late revered president, the Earl of Shaftesbury, and with other esteemed friends, and whose labours God has greatly honoured, I feel that I shall entwine more matured experience with my hitherto single-handed toil in the work of our association. I shall retain my position as President and Honorary Secretary of the Association, and though I may leave my tried and greatly valued helpers for longer intervals than hitherto without my personal supervision, I shall always hope to be in Paris when occasion may necessitate. During my absence, Miss Moon will represent me in Paris; Miss H. G. Hensley, in London, at 22A, Queen's-road, Bayswater; whilst many of our friends will welcome Miss Carmichael upon occasional deputation work, and our Chaplain."

—The *New York Independent* says;—For persistence in well doing commend us to Anthony Comstock and the Society for the Suppression of Vice. It held its anniversary lately, and addresses were made by Dr. John Hall and Chauncey M. Depew, both of whom had received letters warning them not to appear. During the year the Society has expended only 9523 dollars, and yet it has made 94 arrests, secured 101 convictions, seized four tons of immoral books, 338,725 vile pictures, 230 negatives for obscene photographs, 26 copper plates, over 200,000 lottery circulars, 33,200 pool tickets, 674 lottery tickets, besides other gambling instruments. The good done by this Society is very great, and the thanks few. No man in this city gets more curses than Anthony Comstock, but he goes straight forward, and the Courts sustain him, and so do the churches, and so do all good people.

—The Children's Aid Society has opened its twenty-seventh lodging-house for boys in New York. Eighty-five thousand boys have been rescued from the streets, from crime and vice, and sent to Homes by this Society.

—A periodical has been commenced in Japan by the Rev. A. A. Bennett, called '*The Jinrikisha*.' Price a quarter of a cent. "The aim is to fill the paper with items that will be of interest to jinrikisha-men, and that will be calculated to lead them to Christ, or otherwise to do them good."

—The subject of Sunday Work continues to be agitated at Hongkong; the Rev A. G. Goldsmith, Seamen's Chaplain, being one of the most active agitators. With the *London and China Express*, we must regret that the Chamber of Commerce does not lend its aid to his appeal on behalf of the English and other seamen visiting the port, and with it we can safely say, "There are ample arguments, besides those which the Christian religion inculcates, for rest on the seventh day."

—The *Fiji Shimpo* says that the Japan authorities have prohibited public speaking by foreigners, outside treaty limits of the foreign settlements. We trust that this interdict does not include open-air preaching of the Gospel, which is a very real and practical thing in Japan, numbers having been definitely saved in the open-air.

—Canon Tristram, to whom we owe so much of our accurate knowledge of the Holy Land, found over the doorway, when he visited the Great Mosque in "the street that is called Straight" at Damascus, an inscription in Greek: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations." The building in early ages was a heathen temple, and afterwards the Christian cathedral. To-day the Moslem passes beneath the grand portals, and cannot but read the words carved in the stone above.

—The Rev. R. F. Applebee, Wesleyan Missionary at Mafeking, reports an extraordinary revival at that place. He says:—"The work of God amongst the Baralong is simply wonderful. I find the utmost difficulty every Sabbath in reaching my pulpit, because of the multitude of people who throng the courts of the Lord. So large are our congregations that we cannot afford space for aisles; the pulpit steps and every open door and window are filled with Baralong, all eagerly listening to the old, old story.—*Indian Witness*.

—Father O'Connor has been the means of the conversion of over eight hundred Romanists during the last five years.

Telegraphic News.

London, March 1st: In the House of Commons last night, Sir John Gorst (Under-Secretary for India), replying to a question, said that the returns of the salt consumed in India were being closely watched. Lord Cross (Secretary of State for India), speaking on the same subject in the House of Lords, said he was convinced that the earliest occasion should be taken to abrogate the increase in the Salt Tax.—Sir Julian Pauncefote, G. C. M. G., permanent Under-Secretary at the Foreign Office, has been appointed to succeed Lord Sackville as Envoy Extraordinary and Minister Plenipotentiary at Washington. Sir Philip H. W. Currie, K. C. B., a present Assistant Under-Secretary at the Foreign Office, succeeds Sir Julian Pauncefote as Permanent Under-Secretary.

Berlin, 1st: The Emperor William will probably visit London in August next. The Czar is expected to visit Berlin at the end of this month.

Paris 2nd: The Chamber of Deputies by a large majority have approved the action of the Government in closing the offices of the Patriotic League and prosecuting the leaders, who are Boulangists.

London, 2nd: In the House of Commons last night the debate on Mr. Morley's amendment to the Address was resumed. Mr. Parnell said he felt confident that the English in the near future would affirm the justice of the cause of Ireland, and would perceive that granting her the control of her own affairs would be without danger to the Empire. He further said that it was only just for the smaller oountry to give all the required safeguards. On a division being taken, the amendment was rejected by 339 against 260 votes.—Sir John Gorst, replying to a question in the Commons, said that Mr. Streeter's lease of the Burmah Ruby Mines was renewable, unless Government should decide to work the Mines themselves, or third parties outbid the licensees.—Dr. Charles Tanner, Member for Mid Cork, against whom a warrant of arrest under the Crimes Act has long been out, but which he has hitherto avoided, was arrested last night after the Division was taken.—Advices from Madrid state that a man who is believed to be Pigott has been arrested there and has since committed suicide. The news of Pigott's arrest and subsequent suicide at Madrid is confirmed.

Washington, 3rd: President Harrison has completed the formation of his Cabinet. Mr. Windom has been appointed Secretary of the Treasury, but the rest of the members are unknown men.

London, 4th: Mr. Richard Peacock, the Gladstonian Liberal member for Gorton, S. E. Lancashire, is dead.—Latest advices from Samoa state that Mataafa has refused to comply with the demand made by the German Commander that he should surrender. He has, however, agreed to a truce and to stop raiding on the German settlers.

Washington, 4th: President Harrison was inaugurated to-day. In his message to Congress he urges the exclusion from the United States of indigent emigrants and firebrands. He protests against the predominance of any Foreign Power over the Panama Canal, and sustains American rights and privileges in Samoa. The President then says that the

duty of Congress is to adjust the revenue laws so as to leave a small surplus without attacking the protectionist Tariff In conclusion he recommends an increase in the United States Navy.

Belgrade, 5*th* : King Milan of Servia is ill and about to leave Servia. It is expected that he will abdicate and appoint M. Ristics, the leader of the Liberal Party, as Regent.

London, 5*th* : The Rev. Father Stephens has been sentenced to six months' imprisonment under the Crimes Act, and has appealed against the sentence. —The Honourable Artillery Company has been reorganized, and by Royal Warrant is now liable for service in the same way as the Militia.

6*th* : In the Commons Mr. Pickersgill moved an amendment claiming the right of the public to hold meetings in Trafalgar Square, which was rejected by a majority of eighty votes.—The evidence regarding boycotting and outrages was resumed yesterday before the Parnell Commission.—Her Majesty the Queen has started for Biarritz.

Belgrade, 6*th* : King Milan has abdicated the throne of Servia in favour of his son Prince Alexander, who is only twelve years old. Pending his coming of age, M. Ristics and two Generals have been appointed to act as Regents.

Vienna, 6*th* : King Milan has assured Austria that, notwithstanding his abdication, the policy of Servia remains unchanged.

Zanzibar, 6*th* : The Arab Chief Bushiri having attacked the Germans near Bagamoyo, a force of German sailors was landed from the men-of-war, and routed the Arabs with heavy loss. Bushiri was wounded during the engagement.

London, 7*th* : In the House of Commons last night, the Closure was adopted, and the Address in reply to the Speech from the Throne was voted.

"AS HAPPY (?) AS A KING."

The *Christian* points out that during the past twenty-eight years in Europe and America, "Four emperors, two kings, two United States presidents, and four princes standing close to thrones, have been all cut off in a most tragical manner : this is what has occurred in one generation. Three assassinated, and one slain by savages ; two dead by self-murder, and another murdered by military law ; leave five only who have died by natural causes, and these have all come to their end under lamentable circumstances."

A MAN DROWNING!

"Let him sink ! he is only a Jew !" shouted a Russian crowd recently, as a man plunged into the river to rescue another who was drowning. When the poor fellow had been brought to shore it was found that he was a Gentile, while his rescuer was a Jew.

CURIOUS DOG STORY.

An amusing dog case came recently before the Dublin police magistrate. Mr. Burke, an ex-soldier, stationed a long time in India, claimed as his property a terrier dog, which was in the possession of a man named Smith. Burke stated that he had taught the dog to understand Hindustani, and he was willing, if the dog was brought into court, to test his knowledge of the language. If the animal did not understand it he would withdraw his claim to it. The magistrate consented and the dog was brought into the body of the court attached to a chain, which was held by defendant's son. The complainant told the boy to drop the chain, and on his doing so he made some observations in Hindustani, and the dog ran quickly around the dock through a crowd of persons and jumped into the witness-box and began to fawn on the complainant. The magistrate said there was no getting beyond that evidence and at once ordered the dog to be given up to the complainant.

Our claims on others mostly take a full page of our ledger, but for the entry of our obligations a few lines will suffice.

A REMARKABLE SECT.

THE SYRIAN CHRISTIANS OF MALABAR.

But little has been popularly known of this interesting society of Christians. Last year I attempted to learn something of their history, doctrines, &c., even writing to one of their members, but could find no brief statement of their organization. During my recent tour in South India, I made special enquiries, and also visited among this ancient denomination. A brief sketch of the Syrian Christians in India may not only prove interesting, but instructive in the important question of indigenous Christianity in heathen lands.

The Syrian Christians live chiefly in the native kingdoms of Travancore and Cochin. They are similar in general habits and occupations to the other natives about them. Their language is Malayalam. They claim that their society was planted in India by the apostle Thomas. From the widespread traditions of this apostle's labours in India, and from the nature of the ministry of the apostles, it may be easily presumed that Thomas and others did labour in India. But though the "candlestick" nominally remains, the *light* has been for centuries almost entirely obscured.

The Syrian Christians are somewhat like the Greek Church. Their "headquarters" is at Antioch, where their highest officer, the Patriarch, resides. They are more orthodox and simple than the Romanists. For about fifteen hundred years they pursued their way, first against much opposition from the heathen, but latterly enjoying more peacable relations with their neighbours. Losing the aggressive spirit, they probably caused no trouble to the non-christians around them. But a more aggressive and corrupt form of Christianity at length appeared. Early in the 16th century, the Portugese occupied the western coast of India. The Romish priests determined to subjugate this small nation of Christians. At first they tried kind methods of proselytism, but as these failed, force was soon used. The Syrian Metrán, or Metropolitan, was seized and sent to Portugal in 1558. Taken a second time, he was sent to Rome where he died. Another Metrán shared a similar fate at the hands of the Inquisition. In 1599, the Romish Archbishop Alexis de Menezes, attended by Portugese troops at Cochin, summoned the Syrian Archdeacon to appear. At first refusing, the Syrian was finally won over into a *quasi* submission, but most of the churches resisted the Papal authority. Finally a "Council" was held, and with the usual impudence and fraud, Rome pushed her doctrine and decrees upon the people. The Romish Sacraments, celibacy, &c. were proclaimed, and an Italian bishop appointed. The use of the Syrian language in public worship was the one "crumb of comfort" conceded to the Malabar Christians.

About fifty years after, another epoch occured. Many of the Syrians revolted from the enforced submission to Rome, and appointed their own priests. Some years later, the Dutch seized part of the country, and a decree of peace was secured. The result was two great divisions, which exist to the present day, viz : the regular Syrian Church, subject to the Patriarch of Antioch, and the "Romo-Syrians" subject to the Pope of Rome. The latter numbered 81,886 in Travancore, in 1854, (I have no later census). The regular Syrians claimed 109,123, with a total of 197,000 on the Malabar coast.

The above historical sketch is mostly abridged from "The Land of Charity," by the Rev. S. Mateer, of Trevandum, an excellent work upon Travancore. The following extract is important :—

"Previous to the Jesuit crusade against the Syrian Church, they rejected many Papal errors aud corruptions, such as the dogmas of Papal supremacy, the authority of traditions, the doctrines of transubstantiation and purgatory, &c. They had no images in their Churches, nor were extreme unction or auricular confession practised by them. The sacraments they regarded as three, viz., baptism, orders, and the Lord's supper. The clergy were allowed to marry ; the bread was dipped in the wine, and communion thus administered in both kinds.

But after that disastrous attack upon their faith and liberty, the Syrians were led to receive many errors, which are still retained, though the authority of the Church of Rome is repudiated. Transubstantiation, the worship of the Virgin Mary, the invocation of saints, and even prayers for the dead are allowed. The Lord's supper is regarded as a mass, and the prayers are offered in what is, to the generality of the laity an unknown tongue. Still there is this important difference from the Church of Rome, that the authority of the inspired Word is recognized and its perusal is not opposed. So that there is now a reforming party within the Church itself, anxious for Gospel light and privileges, and earnestly opposing the superstition and formality into which the Church has fallen."

Since the above book was published, the Reform party has become a strong factor. An opposing Metropolitan claims jurisdiction, and suits at law have been instituted for the possession of Churches, Schools, &c.

Thus this peculiar Church is divided into three parties,—Romo-Syrian, regular Syrian, and reforming Syrian. The recent secession of the Padrodists from the Romish see, has joined the middle party, the regular Syrian Church. This is something of an advance towards the truth, and it is to be devoutly hoped that they may go forward to the source of truth and salvation.

Is not here a grand opening for the people of God to send His Precious Word among these thousands of twilight Christians ? Protestant missions are at work around them, but a great Gospel work is about to be done among the Syrians. Pray for them.

WALLACE J. GLADWIN.

SUCCESS.

No man expects to succeed when acting in opposition to God's physical laws. No one expects to make a successful voyage in a vessel whose specific gravity is greater than that of water.

God's moral laws are more unchangeable than His physical laws. Heaven and earth shall pass away, but not one tittle of the law shall fail. God can suspend the law of gravitation, but He cannot suspend the law of holiness, and yet men expect to succeed while disregarding God's moral laws !

The dictates of holiness are coincident with the dictates of infinite wisdom. Efforts put forth in accordance with the dictates of infinite wisdom cannot fail. They will accomplish just what infinite wisdom designs they shall accomplish. Let a man follow God's directions, and his labours will not be in vain. So far as he follows God's directions he will be successful. He may not accomplish what he desires and expects, but he will accomplish what God designs. When a man accomplishes what God designs he shall, he has reason to be satisfied.

What man regards as failure God often regards as success. As the stars, while rolling onward, sometimes seem to have a retrogade movement, so apparent failure is sometimes real success.

As the rays come from the sun, and yet are not the sun, even so our love and pity, though they are not God, but merely a poor, weak image and reflection of Him, yet from Him alone they come. If there is mercy in our hearts, it comes from the fountain of mercy. If there is the light of love in us, it is a ray from the full sun of love.

Our aims are arrows, but the target is often very low at which we discharge them.

Prayer is a key that always hangs outside the door of the storehouse of God's mercies.

Real goodness is real greatness, and a good name is an altitude all can attain to.

THE EDITOR'S TABLE.

THE CHINESE RECORDER AND MISSIONARY JOURNAL for February, commences with the Report of three missionaries recommending the institution of missionary industrial schools for teaching mechanics to the Chinese. Whilst this is much better than missionary "classical" education, yet would it not pay in the long run for "the cobbler to stick to his last," and for the missionary to go on preaching the Gospel. It is only by men of one idea, "Jesus Christ and Him crucified," that China or India will be saved. Material and intellectual prosperity will inevitably follow in the wake of spiritual prosperity. The high and glorious calling of every missionary in Asia is the propagation of this spiritual prosperity. To those who would ask us to take up secular or industrial teaching in place of the Gospel, let us answer in the words of Nehemiah to Sanballat and Geshem, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you." Let us magnify our office, brethren of the Gospel! The next paper is an intensely interesting one by Dr. Blodget, on "The Moravians and their Missions," in which the mighty power that this little body of simple Christians has exercised in the world is dwelt upon. Instances of the marvellous faith of their missionaries are given. Amongst others,—

The earliest two missionaries were Leonard Dober and David Nitschman. They went to St. Thomas in 1732. One of these was a potter, and the other a carpenter. Their funds in starting amounted to three dollars apiece. They set out on foot. The sight of their zeal and self-devotion moved strangers to give money for their passage, and for tools wherewith to carry on their trades. Arrived in the field, they toiled by day for their own support, and taught the slaves by night. Matthew Stach said of his starting out for Greenland, "We had nothing but the clothing on our backs." "We did not trouble our heads how we should get to Greenland, or live when there." At Copenhagen Count von Pless asked them, "But how do you propose to procure food in Greenland?" "By the labour of our hands," they answer, "and God's blessing, we will build us a house and cultivate the land." "But there is no wood to build with." "Then we will dig in the earth and lodge there." We find it written of some of the early Moravian missionaries to the American Indians, that "they dressed and lived after the manner of the Indians, and even worked for them to earn their daily bread." They accept, as a general rule, the example of the Apostle Paul, who wrote, "These hands have ministered unto my necessities, and to them that were with me." The missionaries of the United Brethren are willing to work, and in many instances do work, to earn their daily bread, and to supply that of those who labour with them, and to pay other expenses of their missions. They have not yet adopted the principle of 'abundant supply for themselves and nothing for native agents.'

Bishop William Taylor started a new magazine immediately upon his return to Africa, called *African News*. It is racy and full of information. In giving his reasons for publishing, Bishop Taylor says—

Whenever a conviction impressed me that I ought to write a book, I seized my first opportunity and wrote it. I have written a dozen books, more than 200,000 copies of which have gone out in the world to tell their story. I never asked anybody if I might. So it has come on me quite recently that God wants me to write *African News*, with an assurance that He will help me. So I ask nobody's leave.

The *African News* can be ordered from the *Watchman* Book Repository, Tardeo, Bombay, for Rs. 3 12 per year.

MR. WALLACE J. GLADWIN.

Many of Mr. Wallace J. Gladwin's friends (including a large number who have been converted or brought into a life of fuller consecration through his efforts), will be interested to know that he is contemplating a visit to England and America, returning to India in the autumn. One object of his journey will be to take his motherless lads, and place them for some years under the care of his sister in the United States. He expects, however, to have considerable opportunities for Gospel work, and for forwarding the vastly important objects which the *Banner of Asia* exists to promote.

MR. W. S. CAINE, M. P., AT HOME.

Mr. W. S. Caine, M. P., is the proprietor and conductor of a great iron business, having works and offices at London, Liverpool and Wolverhampton. He is, withal, a very busy member of Parliament, and yet in addition to this runs a most successful mission-hall in one of the poorest parts of London, where he is the "lay-parson" over a congregation of five-hundred working men and women. A visitor to the Mission just before Mr. Caine's departure for India says,

Every Sabbath evening the hall is well filled with a *bona-fide* working-class congregation, numbering on an average about five hundred persons, to whom usually Mr. Caine discourses in plain, chatty style, the Gospel of Christ. Judging from appearances, preacher and hearers seemed to be made for one another. There was nothing formal or laboured, and no patronising air on one side, or seeming servility on the other. A friendly relationship evidently existed, with mutual confidence. A simple hymn, then a prayer, with plenty of breathing space for the inspiration of the moment; then an address, alike instructive in substance and unpretentious in its clothing. It had evidently cost the speaker both prayer and meditation. The adaptability of Christ and Christ's salvation to all conditions of our race was the structure; its textual foundation, the words "full of grace and truth." Ideas ran up to the tongue in live language like this: "Jesus was *full* of grace—quite full, chock full," and the last quoted adjective called forth quite a beaming recognition. Mr. Caine has around him a cheery band of intelligent helpers. It is a help-myself movement: no artificial props, and no puff. The people are neither pauperised, nor encouraged to attend for mere pelf. All the charity bestowed is done with the quiet intent of meeting need rather than developing greed. The hearty God-speed of the flock to its "lay" pastor as he turned his face to India, was an eloquent "Thank you" for true service rendered. Prayer for a safe journey and a quick return was the testimonial. Mr. Caine uses his genius over this work all-round. To his pleasant residence on Clapham Common on Sunday afternoons he usually invites to a cup of tea a number of young fellows, many of them law students, and takes them with him and his family to the mission in the evening. Upon the occasion of our visit, a son of that late esteemed Baptist, Lord Justice Lush, was one of these visitors, who, by the bye, have platform seats allotted them near the preacher. Thus a good deal of practical interest is evoked—with what far-reaching results who shall tell? Such institutions as the Young Men's Christian Associations find in Mr. Caine a ready helper.

THE CRAWFORD CASE.

There is a proverb current in England that "all good men must expect the hatred of the Devil and of the *Saturday Review*," and the first question asked when a person is attacked by that journal is, "what good thing has this man done?" The *World* is a weekly journal circulating amongst the disreputable portion of the aristocratic classes, the editor of which has been prosecuted and sent to jail for scandalous libel.

These two papers are apparently the principal English ones which support the *Times* and some of the Anglo-Indian papers in their conspiracy to let Mr. Crawford go free. The spirit in which the latter paper attacks Lord Reay for his firm attitude with regard to Crawford may be inferred from the following extract—

The accounts of Lord Reay's administration at Bombay are indeed very unsatisfactory, not only in connection with the Crawford Commission, but also in regard to other things. There has been quite a revolt in Bombay "society" (?) at his attempts to get the European civilians to meet the natives he invites to Government House. Lord Reay has been inoculated with the ridiculous "man and brother" theories which, however beautiful and Christian-like they may be in theory, are quite impossible to put into practice; and he has made himself very unpopular and ridiculous in his attempts to carry them out.

Every sensible Christian Englishman will look with unutterable contempt on such writing as this. It is a noteworthy fact that the paper which publishes this also backs up the pretensions of the notorious Dilke.

The whole Crawford case resolves itself into a nutshell. Certain men pay Hanmantrao, Crawford's servant, certain sums of money for certain judicial places. Mr. Crawford gives them those places. This is fully proved. Hanmantrao is sent to prison for two years. Mr. Crawford, disguised like a European tramp, with false beard &c., attempts to escape from the country.

The analogy is exact with the Dilke case. The girl-wife of a member of Parliament confesses herself guilty of sin with Sir Charles Dilke. This evidence is pretended to be considered by Sir Charles Dilke's immoral supporters as quite sufficient to find *her*, the weaker party, guilty, but not sufficient to implicate him.

A number of Native magistrates confess themselves guilty of having paid bribes to Mr. Crawford through Hanmantrao. This evidence is pretended to be considered by Mr. Crawford's dishonest supporters as quite sufficient to find these, the weaker parties, guilty, but not sufficient to implicate him.

The stability of the English Government in India demands that the greatest punishment should fall upon the most powerful criminal.

An interesting incident was mentioned by the Rev. Archibald G. Brown in the course of his annual service for men only, recently held at the East London Tabernacle. There was, present in the congregation a man who, seventeen years previously, when the foundation of the Tabernacle was laid, and in the course of its erection, cursed every stone of the structure. It appears that he had for years drawn a considerable income from the occupation of the ground with such games as "Aunt Sally," cocoanut shying, etc., and the existence of the Tabernacle naturally meant the loss of his income. A few weeks ago, however, this man, through the instrumentality of one of Mr. Brown's missions, became converted, and was present, though an invalid, to express an earnest testimony to the value of the work.

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the hour of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m., Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. J. E. Robinson, Pastor. Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m. the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Rev. W. W. Bruere, Pastor. Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

SERVICES as follows:—Monday, Tuesday, 7-30 p. m. Thursday, Gospel Free Tea, 7-30 p. m. Friday, Gospel Service, 7-30 p. m. Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi,

Chinchpoogly ditto at 6. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

VARIOUS.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

SPECIAL NOTICES.

Rev. H. C. Stuntz will preach his farewell sermons before proceeding to Calcutta, in the Grant Road Methodist Episcopal Church to-morrow at 8-30 a.m. and 6 p.m.

The Rev. Professor Lindsay, D.D., of the Free Church College, Glasgow, who has been visiting the different Mission Stations in India, will preach a sermon in behalf of Missions in the Free Church Esplanade Road, on the evening of next Sabbath, the 10th inst. at 6 p. m.

CHILDREN'S SCRIPTURE UNION.

The usual Monthly Meeting will be held (D.V.) this evening, at the Lodge, Girgaum, at 5 o'clock. All children and young people are welcome, and all who come are asked to bring their Bibles.

John M. Macdonald, *Hon. Sec.*

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SATURDAY, MARCH 9TH, 1889.

NOTES AND COMMENTS.

"And the LORD shall be KING over all the earth: in that day there one LORD, and His name one."

The letter which Mr. W. S. Caine, M.P., has written to the newspaper press in Great Britain on Christian Missionary work in India, and which we reprint elsewhere, is receiving much comment. We cannot agree with everything it contains, but it is the honest criticism of a man who has the cause of Christ in this country genuinely at heart, and it is therefore entitled to the calm, earnest, and friendly consideration of all who desire the salvation of India. Mr. Caine's letter is adapted to give an erroneous impression to the ordinary reader because its colours are nearly all dark. There are bright spots in the Indian missionary landscape. There are many devoted men and women here, whose labours God crowns with much success. In order to obtain an adequate view of missions in India, the work of these must be brought forward.

Another point in Mr. Caine's letter which is likely to mislead is his seeming advocacy of the male celibate community system of missionary living. It has not been a success in India, and there is no adequate ground for supposing that it ever can be a success.

The lamentable thing about Mr. Caine's remarks, taken as a whole, is that they are true. He begins by commenting upon the failure, in the true missionary sense, of missionary higher educational work, upon which such large sums of money are yearly expended. He says truly—"The work which missionaries are doing in the way of education is beyond all praise, viewed as education work simply; but so far as turning the young men they educate into live Christians is concerned, their failure is complete and unmistakeable." These young men are not brought nearer to Christ through the missionary effort and money that are lavished upon higher educational work. There are missionaries who affirm that the graduates of missionary colleges, are more hardened to the reception of the Gospel than any other class. They think they know all about the religion of the Lord Jesus Christ when they have obtained an intellectual and historical knowledge of it; and having never felt its power, in their intellectual conceit, they reject it. Experience proves that the Gospel cannot be savingly taught by class books and collegiate lectures, to young men who avail themselves, from purely selfish motives, of the educational facilities upon which (it is sad to have to say it) missionary funds are mis-spent. Christ's command to *preach* the Gospel will have to receive more attention. The illusion also that missionary higher education is helping to prepare India to receive the Gospel will have to be abandoned. When costly buildings have been erected and costly machinery put in motion, no doubt it is humiliating to have to retrace one's steps. Pride rebels. In one conspicuous instance it has rebelled so far in its desperation as to attempt to exalt teaching above preaching! But before honour cometh humility, and before the salvation of India can be attained, the Church of God will have to revert to Christ's own methods, in lowly dependence upon His Spirit.

The second serious impediment to missionary success in India is to be found in a cause that is destroying the spiritual life and usefulness of many ministers in the home Churches, viz., the semi-scepticism which hides itself beneath modern thought doctrines. An aggressive spiritual Christianity cannot exist where such doctrines are held. It requires a belief in the old fashioned truths to be a successful soul-winner. In this matter of unbelief in the simple Gospel, we must recognize that it is not to be expected that missionaries will rise above the level of the Churches which send them. The success of missionary effort in India would be greatly facilitated by a revival in Great Britain and America.

We hope that Mr. Caine's letter may be one of the means used by God to lead the home Churches to a wise thoughtfulness on the conditions of missionary success in this great spiritual Sahara. Apostolic men and women are wanted here, who are determined to know nothing save Jesus Christ and Him crucified.

The Rev. H. C. Stuntz, Pastor of the Grant Road Methodist Episcopal Church, Bombay, has been appointed by Bishop Thoburn to succeed the lamented Dr. McCoy in the editorship of the *Indian Witness* at Calcutta. Our personal knowledge of Mr. Stuntz leads us to believe that Bishop Thoburn has made a wise choice. Mr. Stuntz is a faithful preacher of the Gospel. Having experienced the great blessing of being soundly saved himself, he believes in a full salvation for others. Because he seeks to know God's will on all matters, he is necessarily a bold man, and does not hesitate to utter the whole counsel of God. We hope he will not be burdened with many things outside his editorial duties. A newspaper cannot be properly edited with a rush. An editor above all others needs a quiet and undistracted spirit; and he may well pray—

Calm me my God, and keep me calm,
While these hot breezes blow;
Be like the night dews cooling balm
Upon earth's fevered brow.

Mr. Stuntz will preach his farewell sermons at Grant Road Church to-morrow, and on Monday evening at 8 o'clock there will be a special farewell meeting at the Church, to which Christian friends generally are invited.

LUCHMINNIA.*

From "The Christian" of Feb. 15th, 1889.

ONLY a poor child-widow, in India's wide domains;
Only an outraged woman where the Queen-Empress reigns;
Only one of the "little ones" whom the Lord Christ came to save,
Torn from his servant's keeping to be made a heathen's slave.

Who saw that young girl's agony—who heard her shriek of fear—
With eye of cold indifference, and dull and heavy ear?
Whose cruel lips the sentence spake, in the law's outraged name,
Which doomed that Christian sister to a life of foulest shame?

O England! O my country! in *thy* name this was done;
Thy children wrought the cruel deed 'neath India's tropic sun;
From Magistrate to Viceroy, each heart seemed turned to stone:
Crushed by an Empire's power, she met her fate alone.

And shall *we*, her Western sisters—shall *we* stand silent by, [cry?
Now we know poor Luchmin's story, and have heard her mournful
In England, as in India, there are men who, if they could,
Would gag us, while they trample on our common womanhood.

But *we* can speak for Luchmin, though *her* child-lips are dumb;
We can tell her piteous story till it touch the hearts of some,
Who, sitting in high places, can avenge her bitter wrong,
And punish her oppressors, though their cruel hands are strong.

A woman and a mother rules in England—India, too;
Beneath the royal purple that woman's heart beats true;
Let us tell her Luchmin's story: the Queen-Empress cannot know
That her servants in that far-off land have wrought her subject's woe.

Who is it speaks? May Luchmin's voice by us be understood!
Who was it of a woman said, "She hath done what she could"?
Oh, let the Master speak again, and may his sentence be,
"As ye did it unto Luchmin, ye have done it unto Me."

E. B. P.

* LUCHMINNIA is a young Hindoo widow who has embraced Christianity; desiring to leave the home of the man to whom she had been consigned by her mother, she took refuge in the Zenana Mission. The mother commenced legal proceedings in order to have her restored to the custody of the man. The case came before Mr. Quinn, English magistrate at Patna. Notwithstanding the entreaties of the girl and the protests of the Christian friends interested in her, he decided that she should be given up to what she now regards as a life of shame. See Articles by Mr. Alfred S. Dyer, in *The Christian*, on the Patna case.

"A LITTLE CHILD SHALL LEAD THEM."

It has been definitely promised by God that the time is coming, when "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." It is also stated of that time that "a little child shall lead them."

It is marvellous how four of the greatest movements which have arisen in the Christian Church and have shaken the world, have commenced through the instrumentality of a little child. The British and Foreign Bible Society, (which issues five copies of the Bible every minute, and 7,500 every day, in two hundred and ninety eight languages), owes its origin, under God, to the intense desire of a little Welsh girl to possess a copy of the word of God, a desire so earnest that it led her to walk many miles to a clergyman's house to obtain one. This act set the clergyman thinking, and he became the promoter in a very small way of the present mighty British and Foreign Bible Society.

One of the greatest Temperance organizations in the world, the Church of England Temperance Society, owes its origin to a little child. Canon Ellison, the founder, was staying at Windsor, and he saw a child being carried on a shutter to the hospital. On making enquiries he found that the poor little thing had heen kicked by a drunken father and seriously injured. He proceeded to the hospital, but on arriving there found that the child was dead. Suddenly a terrible shriek was heard. It came from a charwoman who helped in the hospital, and had been called to lay the little thing out. She was its mother, and the sad incident of a home blighted by drink made such an impression upon the Canon that he resolved never to touch a drop of intoxicants, and to do all in his power to stem the tide of drunkenness.

In June, 1885, the Editor of the London *Sentinel*, at the risk of the destruction of all he had, published the names of the aristocratic frequenters of a certain house of ill-fame in the West End of London, in which terrible and nameless injuries had been perpetrated on a little girl, aged 13. The agitation which arose from this, shook the world. The whole machinery of the House of Commons, the greatest Government in the world, was stopped, in order to let the Criminal Law Amendment Act of 1885 pass, and throughout the civilized world similar Acts for the protection of girl-children have either been passed or are being agitated for.

The case of the child-widow at Patna, which has thrilled and is thrilling the Christian Church throughout the world, is another case of a great movement which has commenced from a great wrong perpetrated on a child. It is impossible to forecast the immense results which will proceed from it.

Christ cares for children! He deliberately and of set purpose *chooses* these weak things of the earth to confound the mighty. Glory to His name!

WHAT I SAW OF MISSIONS IN INDIA.

By W. S. CAINE, M. P.

It is a melancholy fact that, although the powerful and wealthy missionary organisation of India has borne so large a share in the Western education of the Natives, the number of young men educated by them, who become Christians, is an almost imperceptible fraction. The work which missionaries are doing in the way of education is beyond all praise, viewed as education work simply; but so far as turning the young men they educate into live Christians is concerned, their failure is complete and unmistakeable.

I have seen no better college in India than the vigorous institution founded at Lahore by the American Presbyterian Mission; a college so popular that it contains more students than its Government rival. Its staff consists of five graduates of Universities, with able assistants. Its professors teach mental and moral philosophy, English literature, chemistry, logic, higher mathematics, physics, Persian, Sanscrit, and Arabic. There are one hundred and thirty students, all working up to the University, sixty-five of whom are already under-graduates. Nearly all these youths come in from a fine school in Lahore City connected with the same mission. These students are literally soaked in Evangelical truths for years. The state of their minds towards religion is aptly suggested in a paragraph of the interesting report of the college, which says, "One of the brightest and most promising of the students said not long ago—voicing, no doubt, the sentiments of his class-fellows—we do not believe in Hinduism; we have no religion now, we are looking for a religion.'

I do not know how many of the 1,500 delegates at the National Congress were Christians, for the returns are not yet published; but at Madras last year, out of 607 delegates there were only eleven Christians. I am quite sure that at least half the delegates on both occasions have been educated in missionary schools, and are thoroughly well grounded in the truths of Christianity.

Educated India is "looking for a religion," but turns its back on Christ and His teaching, as presented to him by the missionary. There is nothing more distasteful to me than criticising any branch of Christian labour unfavourably, but the more I see of Christian missionary work in different parts of the world, and India in particular, the less satisfied I am able to feel with its realised results. It will be said, "It is very easy for a traveller, like myself, in a three months' tour through India, to see faults and shortcomings, doubtful methods, and poverty of converts. It is more difficult to realise the unseen benefits, the hidden influences; which more than any visible results must be looked upon as the reward of the missionary's labours." I admit all this, and yet I cannot suppress á growing feeling of dissatisfaction, and the impression that, so far as India is concerned, the main object in view, the conversion of the people to a real and abiding faith in Christ, is not attained, or in the way of being attained.

Missionary statistics are not at any time very reliable, and I feel a natural hesitation to criticise those of denominations other than the one to which I am myself attached. I cannot, however, say that the statistics of the Baptist Missionary Society are of a nature to give cause for congratulation. The report for 1888 tells me that in British India there are 62 English missionaries, 166 English and Native Zenana missionaries, 116 Native evangelists, and 151 school teachers. The total number of Native church members is 3,816. Last year the membership was 3,763, so that the net increase in the twelve months over all India has been only 53. In 1880, with only half the number of English missionaries, the membership was 3,170. With a steadily increasing staff and widening facilities, the nett gain to the 150 Baptist Churches of India during the last eight years has been just 746 members, considerably less than one member per church per annum.

There are altogether 495 salaried persons, men and women, at work in the Baptist Missions in India, all told, and I cannot suppose for a moment that any of them have been engaged with any object but that of the conversion of the heathen. If the Committee of the Baptist Missionary Society are satisfied with the 1½ converts to each salaried official in eight years, they are easy to please.

Bearing in mind the fact that Baptist churches only admit to membership persons of discreet age, on profession of conversion, I do not believe that any of the recognised missionary societies in India can show any better result for their labours. They all, like the Baptists in Backergunje, where the membership is 1,800 strong, like the Welsh Presbyterians in Assam, the Church Missionary Society in the Punjab, the Church of Scotland at Darjeeling, and the Irish Presbyterians in Gujerat, can show districts in which success of a marked kind has gladdened the hearts of all Christians, but in the main the results are miserable, inadequate, and surely discouraging to one who, like myself, believes that Christ and Christianity must eventually drive out all the older religions of the world.

The worst of it is that I constantly come upon missionary churches that appear to be going steadily backward.

At Serampore, sacred to the memory of Carey, Marshman, and Ward, the Baptist Church has gone down from 85 members in 1880 to 24 in 1888. In the same period the church at Soory has gone back from 62 to 53, at Jessore from 45 to 19, at Benares from 14 to 6, at Agra from 40 to 38, and at Delhi from 465 to 349. This is a dissolving view not pleasant to contemplate. I have tried on the spot in some of these instances to find out the cause of this falling off in numbers, but it has not been easy, though at some of these places the best and most energetic men in all the missionary field are located. I was told by one of the Serampore missionaries that a great number of their members had left the district, but there appears no method existing by which such removals are traced and brought under the influence of other missionaries.

The staff at one mission I visited consists of 4 English missionaries, 10 Native preachers, 26 school teachers, and as a complement, 12 Zenana missionaries, and 8 Zenana teachers. With a force like this it would be only a reasonable expectation that the church membership should *double itself*, and not go back 25 or 30 per cent. in the course of eight years, as unhappily it appears to have done.

I am inclined to think that the decline here is due to the fact that those in charge eight years ago never wrote off the church books anyone who died, lapsed, or went away from the town, and that the present men have written them off, preferring an "honest" church of 350 to a "bogus" one of 450. But if this be so, what a steady drain of discouragement it must have been to the men upon whom such an odious duty has been cast. The one thing I fail to understand in missionary work is the frequency with which churches reach a membership of one or two hundred, and then stick at it for years without increase or with actual decrease. Why does not a mission that can convert fifty, go on to convert fifty more? The fact is, the Christian missionaries, as a body, are not doing the work for which they have been sent out by those who find the money, and the fault is not with the earnest men themselves, but with the committees at home, who dictate the policy, and organise the work. To quote from the last annual report of the Baptist Missionary Society: "It cannot be too often repeated that the one supreme need of the heathen world is a personal knowledge and acceptance of Jesus Christ and His salvation. The great aim of our brethren, the missionaries, is to *Christianise* by means of the fearless, loving proclamation of the blessed Gospel of the Grace of God." It may shock some of those who subscribe to its funds to know that this object is being partly attained by the employment of unconverted Hindoo or Mohammedan teachers in many of their day schools, and that this is rendered inevitable by the impossibility of filling the posts from the native churches themselves. This is not confined to the Baptists.

I am quite sure that if the whole energy and income of missionary societies in India were concentrated on work whose sole object was conversion to a living faith in Christ, the results would be far different. Let them leave the secular education of India to the Government—they have conspicuously failed in making Christians by means of the Christian colleges. Only the other day, at Madras, a whole college struck work because it was rumoured that one of the students was going to be baptized. How many converts have been made at the London Missionary Society's College at Benares? I doubt greatly if there has been one. The only schools missionaries ought to keep are schools for the elementary education of the children of their own converts, and these ought to be used by all Protestant children alike, instead of each denomination having its own. A college education in India, even when conducted by missionaries, only appears to loosen faith in all religions, and destroy the moral restraint which comes from faith of any kind.

I am equally sure that the methods pursued by the Jesuits and the Salvation Army are worthy of imitation by all our missionary societies. St. Francis Xavier, in the 16th century, and Robert de Nobile in the 17th, have left their mark on India as no other missionary has ever done, and their disciples form to-day nearly two-thirds of the Christian population of India.* These men, as one of their historians writes, with perfect truth, "renounced all riches, dignities, honours, friends, and kindred; they desired to have nothing of this world; they scarcely took the necessaries of life; attention to the body, even when needful, was irksome to them. . . . . They were given as an example for all religions. . . . Their footsteps remaining, still bear witness that they were right holy and perfect men, who, waging war so stoutly, trod the world under their feet."

Men like these were Carey, Marshman, and Ward; Carey was no charge upon any society, but earned not only his own bread, but £30,000 for missionary enterprise. At Serampore, in the Baptist Mission House, they *preserve his crutches* as a treasured relic, and let the church down in eight years from eighty-five members to twenty-four! Men like these are Major Tucker and the Salvation Army, whom almost every missionary in India unites in abusing and depreciating.

The man who has won my respect and esteem the most of any missionary I have yet met in India, was a Salvation Army captain, living with another companion in one small upper room at Ahmedabad. He was a dentist from Bristol, who threw up £300 a year and good prospects, to tramp about India barefoot, preaching the Gospel. His cost to the society which sends him out is exactly 7s. 8d. per month, for he lives on vegetables and rice. A happier, brighter Christian I have never met. I have seen, a few days ago, a letter from an ex-missionary in India, who is enjoying an easy retirement allowance of £200 a year, reflecting on these very heroes of the Salvation Army; I think he might have remained silent. I make no comment now on their methods, or the probable success of their labours, but I am quite sure of this, that if we could find in all the English Protestant missionary societies in India 200 such devoted men as are to be found in the ranks of the Jesuits and the Salvation Army, the work of converting India would begin.

The principles of these two sections of Christianity have always been the feature of successful missionary enterprise in Japan, China, India, or wherever it has had to deal with the Oriental mind. A Hindoo has no sympathy with a missionary, however godly and earnest a man he may be, who lives in a good bungalow, eats the sacred cow, drives his dogcart, and is, in all respects, a "Burra Sahib." Every teacher from whom he has in time past received religious inspiration is associated, in his mind, with asceticism, self-renunciation, poverty, and apostolic simplicity. Christ who had not where to lay His head, John, the Baptist, in camel's hair, eating locusts and honey; Paul, working with his own hands; the Jesuit preacher, in Brahmin dress with his begging bowl, and the bare-footed Salvation Army captain they can understand.

The most successful missionary enterprise of recent times is the China Inland Mission, and the best work I have seen in India is the Cambridge Mission at Delhi, which has its counterpart in the Oxford Brethren at Calcutta, and the Universities Mission in Eastern Africa. These are all organised more or less on Jesuit methods. None of these missionaries get any salary beyond maintenance, all are free from the wearing family anxieties inevitable to the married man in India, and all are content to work on their lives through, content with the reward that awaits them when their work is done.

What Christianity wants in India is men who are willing to "leave house, wife, brethren, parents, and children, for the kingdom of God's sake," and till they come forward in sufficient numbers, I fear India will not be converted to Christianity.

The costliness of missionary enterprise is very great, on ordinary Protestant lines, as compared with Jesuit or Salvation Army methods. A married missionary costs, in one way and another, £400 a year. An unmarried missionary can live in company with others, comfortably enough, and without any asceticism, on £50 a year. I should like to see a society formed to make trial in India with a dozen such men as I have suggested—if there are a dozen to be got—without going into the extremes of hardship inevitable to the Jesuit or Salvation Army fakeer. A fair field exists for them in Central India, where there are a million and a-half of aboriginal Gonds, a fine, hardy race of men, without a missionary of any kind.* The church of which I am a member contributed last year £430 to the Baptist Missionary Society, a sum about sufficient to support the mission at Benares, whose membership has been reduced during the last eight years from fourteen to six. I should like to see that £430 withdrawn from the Baptist Missionary Society, and used by a committee of the church itself in starting an independent mission among the Gonds, with five or six earnest, devoted young fellows, willing to give their whole life to the work, placed under the care of an experienced senior.

But this letter, which I suppose will be described as a "tirade against missions," has become inordinately long, and I must bring it to a close. There is no missionary who takes a deeper interest in missions, or has greater faith in the power of the Gospel, than I have. But there is nothing to be gained by looking only on the bright side of things, and continually shutting our eyes to failure, or in a belief in the infallibility of missionary committees in England. The worst of it is, that anything that appears like adverse comment seems to arouse the unreasoning hostility of missionary committees, and men like myself, who venture upon criticism at all, are treated as open enemies. I am not so foolish as to say that the enormous sums of money being spent upon missions in India have been wasted.

On all hands there are abundant signs that the leaven of Western education, that the in-

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* *i. e.* Nominally Christian. There is little to choose between these people and the heathen around. Shrines in honour of the virgin and the saints, interspersed with those to Krishna and Shiva, very much after the same pattern, are to be seen everywhere, and their houses are adorned with pictures of Hindu deities side by side with those of the Child Jesus and the Madonna.

* This is a mistake. There is doubtless room for an effort of the kind Mr. Caine suggests among the Gonds, but it is incorrect to say that there is no missionary among them.

fluence of bazaar preaching, and the enormous sale of the Bible itself are working on the foul mass of corrupt idolatry that weighs down the whole national life of India. But it is equally clear to every impartial inquirer, who goes through India with his eyes open, that ninety-nine out of every hundred Indians who are revolting from idolatry are much more likely to follow the teachings of Bradlaugh, Comte, or, at the very best, Chunder Sen, than that of Christian missionaries. However, it is God's work, not ours, and I have hopes that the Native church in India may produce its own apostle, who will lead his country to the religion of Jesus, and a fresh Buddha may found a nobler and more abiding faith than any India has yet followed.

There never was a heathen nation more ripe for Christianity than India. All I venture to urge upon English Protestantism is the duty of looking facts in the face, putting their forces into proper order, not despising those methods which have proved more successful than any other, in exact proportion as they have differed from their own.

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott. Ph.D.,

First Quarter. Lesson XI.

Sunday, March 17.

Mark x : 13-22.

Subject : Christs Love to the Young.

I. Introductory.

1. *Time and Place :* 30 A. D., in Perea.

2. *Parallel Passages :* Matt. xix : 13—22 ; Luke ix : 46-48 xviii : 15-17.

4. *Home Readings :*

3. *Golden Text :* Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God. Mark 10-14.

M. Christ's love to the young...Mark 10, 13-22.
Tu. A child raised.....Luke 8, 41-42, 49-46.
W. Healing a child.....Luke 9, 37-42.
Th. The tender Shepherd.....Isa. 40, 9-11,
F. The Father's will.....Matt. 18, 10-14.
S. Promise to children.....Isa. 44, 1-8.
S. A Saviour for children.....Psa. 72, 1-14.

5. *Memory Verses :* 21-22.

II. Historical.

The last days of our Lord were beset with controversy. On every hand enemies arose. After a bitter controversy—bitter on the side of his opponents—in which they were worsted and they sought in vain to seize him, he felt that his work was done so far as public preaching at Jerusalem was concerned. To use the language of a modern writer, "Judæa was closed to Him, as Galilee was closed to Him. There seemed to be one district only which was safe for Him in His native land, and that was Perea, the district beyond the Jordan. He retired, therefore, to the other Bethany—the Bethany beyond Jordan, where John had once been baptizing, and there stayed. What were the incidents of this last stay, or the exact length of its continuance, we do not know. We see, however, that it was not exactly private, for St. John tells that many resorted to him there, (John x : 41, 42.) and believed on Him, and bore witness that John—whom they held to be a prophet, though he had done no miracle—had borne emphatic witness to Jesus in that very place, and that all which he had wit nessed was true."

It is a remarkable fact in connection with the life of our Lord that He was kind and respectful to women and loving and tender with children. He never looks upon women as inferior nor does he consider it beneath his dignity to be seen fondling and blessing little children. He who raised the daughter, (Luke viii : 41—56), and healed the only child (Luke ix : 37-42), was quick to see the importance of early training and to notice the elements in the nature of children worthy of being commended.

But fondness for children is not the main thought of the lesson. "This passage," says Whedon, "surely is not given for the purpose of showing that Christ was personally fond of children, but of showing that the child is no more to be excluded from the church of the New Testament than from that of the old."

III. Exegetical.

13. *They brought young children to Him.*—They were, it is likely, such women as still in the East covet greatly for their little ones the blessing of some great teacher or holy man. (Kitto.) *That he should touch them.*—There may have been some superstitious thought in the mind of the parents but still it was a custom to secure in that manner the blessing of a great man. (Gen. xlviii : 14.) *His disciples rebuked.*—Either because they considered the children too young on that they would trouble the master or perhaps for both these reasons.

14. *He was much displeased.*—The R. V. more correctly says that *He was moved with indignation. Suffer the little children to come unto me.*—He rebuked the disciples as they had rebuked the parents. "Purity, truthfulness, simplicity, sincerity, docility, and loving dependence shone out on them from him, and made them at all times his favourite types for his followers." (Geikie.) *Of such is the Kingdom.*—And the reason is given in the next verse. Docility, and humility and obedience must characterize all true followers of Christ and all heirs of the kingdom.

16. *He took them up in his arms.*—He did more than *touch* them ; he took them in his arms and blessed them not merely to gratify the wishes of the parents but to teach a great and useful lesson that children are worthy of attention and are fit for Church fellowship and a heavenly home.

17. *There came one running.*—This indicated the earnestness of the young man. *Kneeled to Him.*—This indicated his reverence. *Good master, what shall I do ?*—He asks in terms of studied politeness what act he must perform in order to gain that kingdom of which children are considered worthy.

18. *Why callest thou me good ?*—He saw that the term as used by the rich young man was a mere term of politeness and hence he would not accept it. Had he acknowledged Him as God he would have already gained that for which he sought. Our Lord instead of denying in this passage His divinity asserts it.

19. *Thou knowest the Commandments.*—"What the young ruler needed," says Schaff, "was not to do some good work, but to acknowledge God as the supreme good, and act accordingly."

20. *All these things have I observed.*—But the sequel shows he had only observed them outwardly. He was a moral, but not a deeply pious and spiritual young man.

21. *Jesus, beholding him, loved him.*—Because he saw his sincerity and earnestness shining though his ignorance, and because he stood in such contrast with the deceitful and self righteous Pharisees.

One thing thou lackest—He was behind hand in only one thing. No wonder our Lord loved such a young man. There are but few of whom it can be said "but *one thing* thou lackest." *Sell whatsoever thou hast.*—The one thing he lacked was abandonment of the world. He was rich and his heart was set on his riches. *Give to the poor.* He had evidently only thought of himself. *Take up the cross, and follow me.*—This duty had been taught before. (viii : 34.) Some M.S.S. omit the passage here. Our Lord knew where the young man was weak and although He loved him He could not lower the standard for him.

22. *He was sad.*—The R. V. reads "*his countenance fell.*" And Matthew says *very sorrowful*, (xix : 22.) *Went away grieved.*—"It was too much. The young ruler went away very sorrowful, grief in his heart and a cloud upon his brow, for he had great possessions. He preferred the comforts of earth to the treasure sof heaven." But the fact that he was sad gives us hope that he may have thought over the matter and forsaken all for Christ.

IV. Doctrinal.

1. The blessing which Christ has brought into the world for little children. Jesus Himself is the proper Protector (patron and saint) of children ; not the Archangel Michael, not St. Nicolas, not St. Martin. (Lange.)

2. Our Lord repeats here in other words the same lesson he had taught his disciples before. We must become as a little child in self oblivi-ousness, simplicity and truth. He that is most childlike is the greatest in the estimation of God. (Nast.)

3. A person may be strictly moral without being pious. He may also outwardly keep the law and yet inwardly be selfish and full of worldliness.

4. The Omniscience and Wisdom of Christ in marking and pointing out the young man's weakness and sin prove Him to be divine. Man would not have seen his fault or seeing it would have ignored.

V. Homiletical.

1. It seems to me that the devil would never ask anything more of a minister than to have him look upon his mission as chiefly to the grown up members of his congregation, while some body else was to look after the children. (Tyng.)

2. Among those I have had at any time to exclude from church fellowship out of a church of 2,700 members, I have never had to exclude a single one who was received while yet a child. (Spurgeon.)

3. The young man had many good qualities. 1. He possessed a high respect for what is morally good. 2. He entertained no doubts as to the reality of an eternal life. 3. He was anxious to become a partaker of this eternal life. 4. He had a spirit of genuine docility. 5. His external morality was faultless. 6. His moral susceptibility was so keen that he did not feel at ease. (Nast.)

4. His great fault was worldliness and that he could not give up all for Christ. He preferred his *possession* to the treasures of heaven.

5. Beware of the world ; of setting the heart on things here below ; of preferring any thing to Christ and his service.

BE PERSONAL!

"I have no talent for personal work." Never mind whether you have or not. Will you, with some regularity, or even occasionally, give an invitation to seekers of pardon or purity to come to the altar, to come into the inquiry-room, to come privately to talk to you about their present deep religious questions and experiences? Perhaps you will find that a little of that kind of close, practical, hand-to-hand, heart-to-heart work will develop talents in you that you do not now think you possess? Will you begin at the very first opportunity to press personal piety upon the people? It will change the whole style of your sermonizing and reading and study and preaching. It will shelve or burn a hundred or more of your sermons. It will, at least, lead you to take Bishop Waugh's advice : "Preach your *big* sermons, where they will do the least harm." It will stop you from preaching your doubts. It will save you the trouble of "reconciling religion with science" before a lot of people who do not know or specially care whether they need reconciling. It will give us a rest on Kant and Darwin and evolution and baboons, and will give us more of present and perfect salvation. It will fill your empty pews and empty altars and empty prayer-rooms. It will fill saint and sinner with new found joys. Oh, do try it once! Will you ? Commence at once.—*Christian Standard.*

Passsing moments is the still where being evaporates, and there is no condenser for the recovery of its component parts.

LEARNED IGNORANCE.

"Doctor" Dymock is the retiring President of the Anthropological Society of Bombay. In an address given in Bombay on the 27th ult., he said that the logical outcome of a scientific education was that India could do without a religion! That the effect of a scientific education upon the minds of the intellectual classes of India will lead them to the conclusion that adherence to any form of religion necessarily implies the abnegation of science and intellect! Then follows the amazing statement, as impudent as it is false, that "in Europe these conclusions have been very generally arrived at by the educated classes," and that this sort of feeling will continue until "the old institution (Christianity) shall die a natural death." He goes on to speak of Christianity as a religion which "pretends to the direction of the human mind . . . . invented by Paul in the first century . . . and evidently destined to disappear before the older religions of Asia."

It is difficult to find words to express the presumption of a man standing up before a Bombay audience and exposing his ignorance in this manner. "Christianity dying a natural death" indeed! The "Doctor" quotes Voltaire. Does he know that the very house in which Voltaire prophesied a century ago that there would not be a Christian left in 1889, is being used in 1889 for the head quarters of the Geneva Bible Society? Does he know that one of the great Bible Societies alone has circulated 108,000,000 (one hundred and eight millions) of Bibles, Testaments and portions of the Bible, since Voltaire said of Christ *Ecrasez l'Infame!* (Stamp out the Wretch!). "Christianity destined to disapper before the older religions of Asia" forsooth! Does the ignorant "Doctor" know that a hundred years ago the Bible missionaries in Asia could be counted up on the fingers of one hand, and to-day there are at least three thousand European and Native teachers of the Bible on this Continent? "Christianity disappearing before the religions of Asia!" with the Bible circulating in more than three hundred languages and being printed at the rate of a score or two of thousands a day! "Doctor" Dymock abuses Christianity because he knows nothing either of it, or of the mighty work which it is doing in the world, or because it condemns his own life. Before he stands up before an educated audience again, and professes to teach Anthropology (the science of man), he had better go to school, and learn the "A. B. C." of the facts of one of the greatest influences which govern mankind at the present moment.

M. G.

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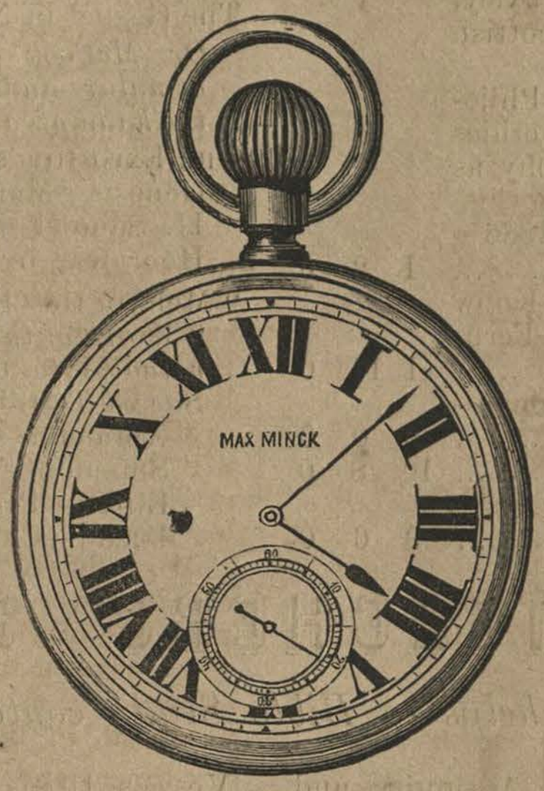

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